A U M

As the rolling rivers go to their setting in the ocean, giving up name and form; so he who has attained wisdom, rid of name and form, reaches the divine spirit beyond the highest. ——MUNDAKA UPANISHAD.

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CAUSE AND EFFECT

SINCERE Theosophists there are in all the various theosophical organizations, who necessarily deplore the divisions and discords in a Movement avowedly pledged to Brotherhood. Seeing the havoc wrought, overwhelmed by effects perceived, they long for a rapprochement among the various theosophical societies, and so, moved by feelings in themselves worthy of all respect, they are all too apt to move along the line of least resistance to achieve the longed-for ideal—that is to say, to spend their energies in the effort to substitute a desirable for an undesirable effect.

Sincerity is not discrimination: sincerity is common in all faiths, in all creeds and sects, in all walks of life, in all ranks of mankind, while discrimination is the rarest of all qualities in the human being. Sincerity almost invariably sees only effects which ought to be changed, and hence is constantly misled by the visionary, the fanatic, the self-appointed leader and guide, as sincere but no wiser than his followers, not to speak of those who prey upon the good feelings of men indifferently with the bad, in furtherance of their own ambitions. What is needed is not more energy or power, but better education; not leaders and guides and sponsors, however great their actual or putative ability and position, but more and better individual study and application by each sincere Theosophist. Effects—good as well as bad—are of no value to the Soul, save as they lead to a study of the Causes of those effects.

Once there was only one Theosophical Society, the Golden Age of the Movement. Now we are all in its Iron Age. What caused this vast descent and degradation? Sincerity without self-study; zeal without enlightenment; dependance on borrowed light—real or will-o'-the wisp, without the study and application necessary to distinguish the one from the other. There can be no solidarity without a Theosophical education—now, any more than formerly.

LAWS, PRINCIPLES, AND ELEMENTS

THOUGHTFUL students soon come to see that no object has any meaning in itself. In itself everything is a Reality; its meaning is always a relation of some kind, and since this is the world of change, it follows inevitably that meanings vary, from the extreme of similitude to the extreme of difference—the "pairs of opposites." Those who look for fixed meanings, in the effort to ascribe fixed values to things which in their very nature are subject to constant alteration can, then, literally only go "from one extreme to the other." And this is the epitaph of every old religion, philosophy and science; this must in its turn become the epitaph of those systems of thought which today seem to their votaries the last word in human progression.

All this is confusion of mind, and due to the attempt to conceive of Reality in terms of Its manifestations; of the Infinite in finite measurements; of the Enduring as confined within memory and imagination—that is to say, to consider Reality as having either beginning or ending. We can never see the beginning or the end of anything, because the beginning and the end of all things are in Reality. Before there could be either memory or imagination of anything whatever the thing must *be,* else how could It be conceived of at all? Moreover, before anything whatever can be seen, not only must it have already existed in some unseen form and condition, but the Seer must himself antedate and survive any and all of his perceptions, else how could they come into being—in *his* being?

This Trinity of the thing seen, the perception, and the Perceiver, has been the stumbling-block of the metaphysicians in all ages, as the nature of physical action was a mystery until Archimedes saw with his inner eye the Principle of the Lever. The world had been in motion, and men in action, for countless ages before Archimedes, but until he saw the Principle involved, all physical actions remained very common matters of fact, but insoluble mystery as to *how* actions can be. Men were acting all the time, but unconsciously of the nature of the principles engaged in every least physical change. In the twinkling of an eye Archimedes' discovery transferred the whole realm of physical action to the metaphysical world. From Archimedes to our industrial present is a far cry indeed, yet our age of machinery is but the orderly, intelligent application of the principle discovered, not invented, by him. Our science is continually discovering new applications, *i. e., combinations* of levers, which is all that any machine can

ever be; and new series of the couplings of different machines together, which is all that any power-plant can ever be. To these new applications and combinations there can never be any end so long as intelligence continues active—no end, any more than an end to numbers; but the original Principle remains unchanged, because uncreate —Reality; as Number and Numbers are uncreate, because they are, in metaphysical fact, the Principle of relativity existing between objects of any kind—physical or metaphysical objects.

Very difficult it is to step at one stride consciously from the world physical into the world metaphysical, though all men are continually doing that very thing unconsciously to themselves. It is done every time the effort is made to see causes in relation to effects, but to accomplish this transfer consciously requires that we shall see causes in relation to other *causes;* in other words that we shall see "effects" for what they are, *visible* causes, and "causes" for what they are, *invisible* effects. That which we perceive as an effect, and that which we perceive as its cause, are, in Reality, one and the same thing. How can this be proven? It cannot be proved, but it can be seen. Cause and effect cannot be proved, but they can be seen, and are seen by every man. The *relation* is in him, not in the "cause" or the effect. More a Lever is considered, more it can be seen as the embodiment of certain Principles of action. A stick is not a Lever, but the moment it is used, it becomes the embodiment of what we call the three Principles of action. Absolutely anything can be used as a lever, but until so used it is a mere "object"—an object of Perception, not of Action. The Lever, then, is an instrument of action, and has no existence as a Lever until the Principles of action are invoked, or embodied, by Intelligence.

All "action" is a relation set up between objects by intelligence, and those objects exist otherwise only as objects of perception—a Duality, not a Trinity. To enter the world of Relativity, by leaving the world of Objectivity, is to pass from the world physical to the world metaphysical, to the relation of Mind to Mind, and then it can be *seen* that within and behind our "real" world of physical existence and action is another world altogether, in which no physical term has any but an analogical or correspondential valuation. There is nothing today more actually metaphysical than our scientific theorems and theories. All our scientists are living and working in a world of Thought, an Ideal world, from which they search and study the phenomenal world they call "physical" and "real," but which their very assiduities everywhere proclaim to be *meaningless,* except in terms of metaphysics, that is, in terms of Cause and Effect—now rapidly being

superseded by a truer because more meaningful designation: the world of Relativity. Our old "absolute," our old "trinity" of science —Space, Time, Causation—are now seen to be but relative to our Intelligence; its Principles, as Power, Weight, Fulcrum, are the same metaphysical principles in the world of actions. This Universe has *meaning* only in terms of Intelligence. How long will it be before some modern Archimedes discovers that it *exists* only in Intelligence; that Intelligence, instead of being the "ideal" world, has all along been the Real world?

From Archimedes to the time of Sir Isaac Newton, men were content, scientifically, to devote their energies, their Intelligent energies, to the world of actions opened up in every direction by the impetus derived from the discovery of the great Syracusan; they were acting *on Principle.* The world religious and ostensibly philosophical was content to go on living in the Ideal world on the basis of revelation, not discovery; on the basis of miracle, not law. From this point of cleavage, the relation between religion and science gradually diverged, the one becoming more and more fixed *in articulo mortis,* the other more and more alive to Nature's order, the discovery of the reign of Law in every field explored.

Newton's three laws of Motion were but the discovery and more universal application of the Principles of Archimedes. He brought the Cosmos under the same principles of action as govern the falling of an apple—or the picking of it up! Newton saw the cosmic order as Divine—not in the theological sense, but as an immanent Intelligence of which his three laws of motion are the invariable working formula. Newton's God and Newton's Mind were in relation—but the discovery was Newton's, not that of any "God." With the gulf between science and religion then too wide and deep for any relation, it was inevitable that Newton's laws should be wrested from the spiritual significance he gave them, by those who came after him, even as the spiritual values put by Christ in all human relations had been wrested from Him by the theologians. The former made man the creature of remorselessly grinding Law, as the latter had made man the creature of a remorselessly grinding God. Thus had the Intelligence of man gone, indeed, from one extreme to the other, and become a house divided against itself: the Principles in Nature, and the same Principles in Man perpetually at war.

From all this, the thoughtful student may turn to the sublime primary postulations in the beginning of the last chapter in *Isis Unveiled,* second volume, and there see how H. P. Blavatsky, speaking the Wisdom of her Masters, shows the phenomena of the world phys-

ical as dependent upon the *organized* principles of the world metaphysical; the Elements of being as in very truth the mere instruments and embodiments of the incessantly active Minds or Souls inhabiting them; and both the world of relations and the world of relativity, both the real and the ideal worlds, the ever-changing and the ever-changed aspects of the One Reality, the Spirit of Intelligence, "source of all forces, alone eternal and indestructible," the Trinity incarnate in every Man.

An "Internal" Universe

If we meditate for a space upon two quotations from the teachings, considering them together, we may obtain some new clues. "In every being It (the Absolute) is the power to perceive." "The Universe exists for the soul's experience." Our physical faculties, which are modified by contact with the world of matter, exist that we may gain experience from that contact, impression being transmitted through our physical and psychical constituents to the Perceiver who records them. Impressions are not made or recorded by matter upon matter. This is a printed page and of no value until the ideas it contains are transmitted to a Perceiver. The ideas are not recorded by the eyes and the Perceiver has need of eyes only to contact the page. When, in the course of evolution, perception shall manifest in other ways, eyes may no longer be necessary, but the Perceiver will be there, eyes or no eyes. The Vedanta philosophy has this to say upon the subject: "Matter exists, but not of an existence such as is imagined by the vulgar; it exists but it has no essence independent of intellectual perceptions; for existence and perceptibility are, in this case, convertible terms. The sage knows that appearances and their exterior sensations are purely illusory and that they would vanish into nothingness if the Divine energy which alone sustains them was for an instant suspended."

COMPASSION

ANYONE whose heart opens to Theosophy must in time study the operation in himself of the three qualities referred to in *The Bhagavad-Gita*. He finds that the gross physical body is a mass of "lives" continually coming and going, a temporary expression on the objective plane of the invisible within, just as a building is an expression of the architect's invisible plan. And in his invisible nature the earnest student will also recognize a seething mass of "lives" in the emotions, from the lowest to highest. And he, the Perceiver, is none of this, but has drawn from nature living beings to form his temporary vestures necessary to contact the world of humans.

The student is forced to study the lower self and its walk in life, and each day enter up his facts and conclusions in the, invisible to the ordinary senses, student's life-ledger. But the study of life—the inter-action and inter-relation of all beings—must remain fruitless in the real sense if limited to one personality, and without at the same time considering its relations to others and to the whole. The problems of all men must and do become his problems. The human heart, which has not even yet fully uttered itself, must be studied in the light of eternal principles and the operation of karma and reincarnation.

The student comes to see ever more clearly that Compassion is no attribute, not dependent on ever changing personality and its unstable emotions. All manifested beings can be "classified" as those of the right hand and those of the left, or those partly of the one and partly of the other, until final choice has been made. An analogy to this is seen in what goes on in the invisible processes of digestion in the physical body, where "lives" from the four kingdoms are sifted and finally divided, some going out as waste, others marching on to take their respective positions in the various departments up to the highest functions of the body and head. The class of hierophants was divided into two district categories and it is so divided to this day, and Theosophists and Occultists, who have learned something of the occult but undeniable power of Dugpaship at their own expense, know this but too well.

Looking at the dark side of life we can see that there are cases where man's nature attains the acme of Evil, and human terrestrial sin reaches *Satanic* universal character, so to say, as some Sorcerers do; they have devoted, *consciously*, their lives to doing injury to others

and have thus reached the highest spirituality of EVIL. The black magicians rejoice in the tortures and sins of others and would have the whole world engulfed in the darkness of sin and despair that all may suffer as they have done. And if certain epochs of the known history of the world be studied attentively, the diabolical tortures humanity has had to undergo at the hands of its rulers and high priests is seen to be truly appalling—evidence of the actuality of the Pitiless Ones. Herein must be one of the legacies from Atlantis, for under the evil influence of a King-Demon, who was one of the Dhyanis, the Atlantis-race became a nation of wicked magicians.

The great Love of the Masters extended Compassion to even these, while dealing with them according to their nature and the requirements of karma. So the Commentary on the Doom of Atlantis (*S. D.* II, 427) says: "*May even they* (the Sorcerers) *avoid pain and suffering.*"

The Masters' Compassion and impersonal love for mankind, and the whole of nature, is shown even in Their reticence:

> "The grandeur of Esoteric Buddhism is that it hides what it does from the vulgar, not 'lest at any time they should be converted and their sins forgiven them,' or as they would say, 'cheat their Karma,' but lest by learning prematurely that which can safely be trusted only to those who have proven their unselfishness and self-abnegation, *even* the wicked, the *sinners* should be hurt."

Or as W. Q. J. puts it in his ever kindly way:

> "Many of us could not grasp nor understand all that might be given, and to us would result a danger and new difficulty for other lives, to be worked out in pain and sorrow. It is from kindness and love that Masters do not blind us with the electric flash of truth complete."

Generosity and love are the abandonment of self, and since there is in reality no separateness at all, when the idea is held and practised it must result in the devotee sharing in and extending the Compassion of the Living Masters of Wisdom, a true lifetime's Meditation, that on which the Heart is set.

"BY THE SIMILITUDE IN ONESELF"

We perceive certain qualities in others only because of the existence of the same qualities in ourselves. Therefore we might say, "If the dishonest man calls me a liar I need not feel cast down, and if the good man praises me for my morality I need not feel elated."

ATMA-VIDYA—AND OTHER VIDYAS

IN the early days of the present expression of the Theosophical Movement, the students whose Karma brought them in contact with Madame Blavatsky and Theosophy, were, most of them, so carried away by the new (to them) teachings, that their one ambition was to acquire the faculties and powers for themselves. This ambition was laudable enough in itself, for Theosophy wants no blind followers; but the early students who clamored for admission to chelaship forgot or never realized that for *true* knowledge a price was also exacted and that price was nothing less than the disciple himself. So persistent were the importunities of would-be adepts that H. P. B. had to issue a number of unmistakable warnings to those who were impatient with Theosophy as a mere philosophy and insisted upon essaying practical occultism.

Among the articles in which this warning is set forth and the nature of the straight and narrow path indicated is the one entitled: "Occultism Versus the Occult Arts" which appeared in *Lucifer* of May, 1888, and which may also be found reprinted in the first volume of the magazine THEOSOPHY. This article was written just prior to the publication of the *Secret Doctrine*. In both article and book are to be found almost identical passages on Atma-Vidya versus other Vidyas. The following is from, "Occultism Versus the Occult Arts."

> There are four (out of the many other) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric Purânas. There is (1) *Yajna-Vidya*, knowledge of the occult powers awakened in Nature by the performance of certain religious ceremonies and rites. (2) *Mahavidya*, the "great knowledge" the magic of the Kabalists and the *Tantrika* worship, often Sorcery of the worst description. (3) Guhya-Vidya, knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations) and depending on the rhythm and melody used; in other words a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) ATMA-VIDYA, a term which is translated simply "Knowledge of the Soul," *true Wisdom* by the Orientalists, but which means far more.

In the *Secret Doctrine* we find the following on pages 168-9 of the first volume:

> Of the four Vidyas—out of the seven branches of Knowledge mentioned in the Purânas—namely, "Yajna-Vidya" (the performance of religious rites in order to produce certain results); "Maha-Vidya," the great (Magic) knowledge, now degenerated

> into Tantrika worship; "Guhya-Vidya," the science of Mantras and their true rhythm or chanting, of mystical incantations, etc. —it is only the last one, "Atma-Vidya," or the true *Spiritual* and *Divine Wisdom,* which can throw absolute and final light upon the teachings of the three first named. Without the help of Atma-Vidya, the other three remain no better than *surface* sciences, geometrical magnitudes having length and breath, but no thickness. They are like the soul, limbs, and mind of a sleeping man: capable of mechanical motions, of chaotic dreams and even sleep-walking, of producing visible effects, but stimulated by instinctual not intellectual causes, least of all by fully conscious spiritual impulses. A good deal can be given out and explained from the three first-named sciences. But unless the key to their teachings is furnished by Atma-Vidya, they will remain for ever like the fragments of a mangled text-book, like the adumbrations of great truths, dimly perceived by the most spiritual, but distorted out of all proportion by those who would nail every shadow to the wall.

We shall not attempt a further description of the three branches of esoteric knowledge included under the terms *Yajna-Vidya, Maha-vidya,* and *Guhya-Vidya;* for as H. P. B. remarks parenthetically, there are many other names for these branches of the occult sciences and arts. It is apparent that they cover the whole range of the psychic forces, laws and phenomena ordinarily known—and much more not yet known. Ordinary science has merely skimmed the surface of this knowledge, in its psychical researches and its dabbling with hypnotism and mesmerism. And it is well that the scientists of the present day are powerless to delve deeper into the "unexplained laws of nature and the psychical powers latent in man"—well for themselves and well for humanity; for without *Atma-Vidya,* all researches, investigations and experimentations take the form of Sorcery and are productive of untold harm not only to the dabblers, but also to the whole human race. It is for this reason that the wise men of the earth do not interest the wise men of Eternity—the Masters of Divine Life. Says one of them in a letter to A. P. Sinnett: "We want true and unselfish hearts; fearless and confiding souls, and are quite willing to leave the men of the 'higher class' and far higher intellects to grope their own way to the light. Such will only look upon us as subordinates." In another letter we find the following:

> And to begin with, let him rid himself of the *maya* that any man living can set up "claims" upon Adepts. He may create irresistible *attractions* and compel their attention, but they will be spiritual not mental or intellectual . . . Once separated from the common influences of society, *nothing* draws us to any outsider save his evolving spirituality. He may be a Bacon

> or an Aristotle in knowledge, and still not even make his current felt a feather's weight by us, if his power is confined to the *Manas*. The supreme energy resides in the *Buddhi;* latent —when wedded to *Atma* alone, active and irresistible when galvanized by the *essence* of "Manas," and when none of the dross of the earth commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a lesser degree, and of the earth, earthy; and so our greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development.

The views here expressed are universal and not merely the product of the outpouring of wisdom in 1875. Let us consider the XIIIth chapter of Corinthians, wherein occurs the famous passage of Paul on "Charity." "Though I speak with the tongue of men and angels and have not charity, I am become as sounding brass, or a tinkling cymbal." Compare this with the *Secret Doctrine* quotation. "Without the help of Atma-Vidya, the other three remain no better than *surface* sciences . . . but unless the key to their teachings is furnished by Atma-Vidya, they will remain for ever like the fragments of a mangled text-book, like the adumbrations of great truths" . . . The next verse in Corinthians is pure occultism. "And though I have the gift of prophecy and understand all mysteries and all knowledge; and although I have all faith, so I could remove mountains and have not charity, I am nothing." Mere knowledge and power whether exoteric or esoteric is nothing without the compassionate influence of Atma-Vidya, for "charity" as used here is not mere benevolent giving as ordinarily understood—as is indicated by the following verse: "And though I bestow all my goods to feed the poor, and though I give my body to be burned and have not charity, it profiteth me nothing." In verses 8, 9, and 10, we see the same sharp distinction drawn between Atma-Vidya and other vidyas: "Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away."

Everything outside of and without the leaven of Divine Compassion which is Spiritual Wisdom—Atma-Vidya—must at last cease and vanish away. Paul's dissertation on "Charity," when rightly understood, furnishes the key to pure occultism. For what are faith and hope but complete confidence in and reliance upon LAW and the fact that All is evolving to ever greater and greater perfection; but of the abiding trinity, "Charity" is greatest as IT is the eternal back-

ground and basis of faith, of hope, and of all that ever was, is and shall be. In the *Voice of the Silence* this same truth is found: "But stay, Disciple . . . Yet one word. Canst thou destroy divine COMPASSION? Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal."

All of these extracts show that the aspirants for divine knowledge and power are in all ages confronted by identical problems. There are always two paths opening up before them, the right hand path leading to adeptship and white magic, and the left hand path leading to sorcery and dugpaship—ATMA-VIDYA, *alone* determining whether the aspirant will finally line up with the Masters of Compassion or with the Brothers of the Shadow. Now, as much as in the early days of the present Theosophical Movement, serious students must face this situation, and choose whom they will serve—Humanity and Masters, or themselves and the forces of selfishness and separateness.

As the time approaches for the Messenger of 1975 to make his appearance, an ever increasing number of students will be drawn to Theosophy and Occultism. The recurring beneficent efforts of Masters will evoke the shadow—the maleficent determination of the Brothers of the Shadow to thwart Masters' work and to mislead the aspirants for discipleship. If students will hold fast to Atma-Vidya, as the source and the center of all other branches of knowledge, whether exoteric or esoteric—they will be safe. This implies absolute Selflessness—the aspirant becoming nothing more than a beneficent and sacrificial force in nature. Should the student think, strive and act from any other basis, then, aligning himself with *maya* or illusion, he can never survive consciously the periodic renovation of all things, but must begin all over again in the unconscious depths of primordial evolution. Such is the choice of prospects held out to all who would essay in earnest the straight and narrow path of occultism. Thus has it always been and thus will it always be. Yet for those who, on account of causes set up in past lives, are irresistibly drawn to the occult, but who have not yet developed the inner strength to make the Great Sacrifice, there is a milder and safer path, as pointed out by H. P. B. in her "Occultism Versus the Occult Arts:"

> Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a "Mahatma," a Buddha or a Great Saint, let him study the philosophy and the "Science of Soul," and he can become one of the modest benefactors of

> humanity, without any "superhuman" powers. *Siddhis* (or the Arhat powers) are only for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter.* Let them know at once and remember always, that *true Occultism or Theosophy* is the "Great Renunciation of SELF, unconditionally and absolutely, in thought as in action. It is ALTRUISM, and it throws him who practises it out of calculation of the ranks of the living altogether. "Not for himself, but for the world, he lives," as soon as he has pledged himself to the work. Much is forgiven during the first years of probation. But, no sooner is he "accepted" than his personality must disappear, and he has to become *a mere beneficent force in Nature.* There are two poles for him after that, two paths, and no midward place of rest. He has either to ascend laboriously, step by step, often through numerous incarnations and *no Devachanic break*, the golden ladder leading to Mahatmaship (the *Arhat* or *Bodhisatva* condition), or—he will let himself slide down the ladder at the first false step and roll down into Dugpaship.

The term Hatha-Yoga is used to denote external and physical methods for the development of psychic and occult powers, and the true teachers of Life have always condemned such exercises and practices. This term Hatha-Yoga should, however, be extended to cover any and all reliance upon methods, practices and ideals whereby power and Will is sought to be developed without Atma-Vidya—the renunciation of Self for SELF. The opposite and true method is known as Raja-Yoga and proceeds ever from within without, the energising power and motive proceeding ever from Atma—the One Spirit within and behind the whole of life. "In this system of Yoga, no effort is wasted, nor are there any evil consequences and even a little of this practice delivereth a man from great risk. In this path there is only one single object, and this of a steady constant nature; but widely-branched is the faith and infinite are the objects of those who follow not this system." This one single object of a steady constant nature is devotion absolute to the Great Initiator Within—the Higher Self, the Supreme Spirit, the Master of the Whole of Life.

FUNDAMENTALIST AND MODERNIST

APPLIED to professors of the Christian religion the term "Fundamentalist" is used to designate those who adhere to crystallized dogmas; the latter, "modernist," applying to those who interpret or reconstruct old ideas according to modern conceptions. Many students of Theosophy, hearing of the clashes between Fundamentalists and Modernists, fail to realize that such groups exist elsewhere than in the churches.

We have them with us in Theosophical bodies, and the distinction is as great between the Theosophical Fundamentalists and Modernists as between the church groups. There is, fortunately, a vast difference between the Fundamentalism and Modernism of Theosophy and the Fundamentalism and Modernism of religion. The religious Fundamentalist clings to the primitive expositions of his religion. So does the Theosophist. The difference between the two is not then one of method but one of basic ideas.

The Theosophical Fundamentalist relates his fundamental teachings to all things and all circumstances; the religious Fundamentalist attempts to relate all things and circumstances to his fundamental dogmas. "Similarity of aim, purpose and teaching" can and does unite Theosophists when conscientiously practised, but there can be no true union among Fundamentalists whose basic teachings are matters of opinion rather than statements of immutable and universal Law. Whether there be any virtue in water depends for some upon whether it be sprinkled upon the head or the whole body immersed in it. And for some the formula of a sacrament is of no value unless transmitted through an ordained mouthpiece, although the basic idea must be independent of the formula or the mouthpiece.

Fundamentalism, whatever it may be in religion, is, in Theosophy, something to be desired. Theosophy, in the hands of the Theosophical Modernist, becomes a meaningless mass of unrelated detail, going nowhere and tracing back to nothing. In the hands of the Theosophical Fundamentalist it becomes a key to the mysteries of nature —an alphabet and a numerical system. We might with safety classify those who transmitted the philosophy to us as Fundamentalists. There is no mathematical equation which does not make use of numbers or their equivalents, no musical composition which does not make use of the notes of the scale, no *true* exposition of Theosophy which does not contain the three Fundamental Propositions of the *Secret Doctrine*. Witness this statement which precedes the placing

of the facts of the *Secret Doctrine* within our view.

> "Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows."

Those who have compared and contrasted the writings of H. P. B. and Wm. Q. Judge, Theosophical Fundamentalists, with those of Theosophical Modernists know that the difference between the two classes lies in the consistency of the former with the three fundamental propositions of the philosophy; the lack of consideration of the three fundamentals, and therefore lack of consistency in the latter. The application of the changeless Fundamentals to all things which do change is the true Fundamentalist modulus of Theosophy.

Condemning Others

"To abstain from condemning others" is a course to be continually striven for; it is vital. As you say, no two really act from the same basis of perception, so how can anyone judge? It should be granted that each one is trying to do his best; the best that he knows. His knowledge may be small, but if he strives to do the best he knows, his knowledge increases. For myself, I have an end in view in what I do; not my end, but something which includes many others—all if possible. Whether a temple is intended or a building for a saloon, similar work has to be performed; so actions—as you say—are no safe basis to judge from. As students get to understand this in regard to each other, each in his degree, better results may be confidently expected. We credit each other with the best of motives and let it go at that; any other way leads to confusion and misunderstanding—hence separative thought and action.—*R. C.*

JESUS: INITIATE AND TEACHER

XII

AS usual, that which *is* and *was* from its beginning divine, pure, and spiritual in its earliest unity, became, by reason of its differentiation by the distorted prism of man's conceptions, human and impure, as reflecting man's own sinful nature. Thus, in time, the planet Saturn became reviled by the worshippers of other "gods." The nations born under Saturn—the Jewish, for instance—with whom he had become Jehovah, after having been held as a son of Saturn, or Ilda-Baoth, by the Ophites, and in the book of Jasher—were eternally fighting with those born under Jupiter, Mercury, or any other planet, except Saturn-Jehovah; genealogies and prophecies notwithstanding, Jesus *the initiate* (or Jehoshua)—the type from whom the "historical" Jesus was copied—was not of pure Jewish blood, and thus recognised no Jehovah; nor did he worship any planetary god beside his own "Father," whom he knew, and with whom he communed as every high initiate does, "Spirit to Spirit and Soul to Soul." This can hardly be taken exception to, unless the critic explains to every one's satisfaction the strange sentences put in the mouth of Jesus by the author of the Fourth Gospel (*chapter viii.*) during his disputes with the Pharisees.

"I know ye are Abraham's seed." . . . (Abraham and Saturn are identical in astro-symbology, and he is the forefather of the Jehovistic Jews) "I speak the things which I have seen with *my* Father; and ye do the things which ye heard from *your* Father." . . . etc., etc. . . . Thus can all exoteric religions be shown the falsified copies of the esoteric teaching. "The Christians—far less clear-sighted than the great Mystic and Liberator whose name they have assumed, whose doctrines they have misunderstood and travestied,—*and whose memory they have blackened by their deeds*—took the Jewish Jehovah as he was, and of course strove vainly to reconcile the *Gospel of Light and Liberty* with the Deity of Darkness and Submission." ("War in Heaven," by Godolphin Mitford).

The early compilers of the Christian Mysteries were well versed in Esoteric philosophy and the Hebrew occult metrology, and used it dexterously. Thus they took the word *aish* (one of the Hebrew word forms for MAN) and used it in conjunction with that of *Shânâh* "lunar year," so mystically connected with the name of Jehovah, the supposed "father" of Jesus, and embosomed the mystic idea in

an astronomical value and formula. Let the "Angel Gabriel," the "Lord" of Iran, watch over his people; and Michael-Jehovah, over his Hebrews. These are not the gods of other nations, nor were they ever those of Jesus. Jehovah has ever been in antiquity only "a god *among* other *Gods,*" (lxxxii. *Psalm*). The *Lord* appears to Abraham, and while saying, "I am the *Almighty God,*" yet adds, "I will establish my covenant to be *a* God unto thee" (Abraham), and unto his *seed after him* (*Gen.* xvii. 7)—not unto Aryan Europeans.

But then, there was the grandiose and ideal figure of Jesus of Nazareth to be set off against a dark background, to gain in radiance by the contrast; *and a darker one the Church could hardly invent.* Lacking the Old Testament symbology, ignorant of the real connotation of the name of Jehovah—the rabbinical secret substitute for the ineffable and unpronounceable name—the Church mistook the cunningly fabricated shadow for the reality, the anthropomorphized *generative* symbol for the one Secondless Reality, the ever unknowable cause of all.

The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit,* their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence.* "When thou prayest, thou shalt not be as the hypocrites are . . . but enter into *thine inner chamber and having shut thy door, pray to thy Father which is in secret.*" (*Matt.* vi). Our Father is *within us* "in Secret," our 7th principle, in the "inner chamber" of our Soul perception. "The Kingdom of Heaven" and of God "*is within us*" says Jesus, not *outside.* Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?

As well expressed by the translator of the "Crest-Jewel of Wisdom"—though *Iswara* is "God" "unchanged in the profoundest depths of *pralayas* and in the intensest activity of the *manvantaras*" . . . , still "*beyond* (him) is Atma, 'round whose pavilion is the darkness of eternal Maya." The "triads" born under the same Parent-planet, or rather the *radiations* of one and the same Planetary

Spirit (Dhyani Buddha) are, in all their after lives and rebirths, sister, or "*twin*-souls," on this Earth. (It is the same, only still more metaphysical idea, as that of the Christian Trinity—"Three in One"—). This was known to every high Initiate in every age and in every country: "I and my Father are one," said Jesus (John x. 30). When He is made to say, elsewhere (xx. 17): "I ascend to *my* Father and your Father," it meant that which has just been stated. It was simply to show that the group of his disciples and followers attracted to Him belonged to the same Dhyani Buddha, "Star," or "Father," again of the same planetary realm and division as He did. It is the *knowledge* of this occult doctrine that found expression in the review of "The Idyll of the White Lotus," when Mr. T. Subba Row wrote: "Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages . . . every class of adepts has its own bond of spiritual communion which knits them together . . . The only possible and effectual way of entering into such brotherhood . . . is by bringing oneself within the influence of the Spiritual light which radiates *from one's own Logos.* I may further point out here . . . that such communion is only possible *between persons whose souls derive their life and sustenance from the* same *divine* RAY, and that, as seven distinct rays radiate from the 'Central Spiritual Sun,' *all adepts and Dhyan Chohans are divisible into seven classes,* each of which is guided, controlled, and over-shadowed *by one of the seven forms* or manifestations of the divine Wisdom." ("Theosophist," Aug., 1886.)

The figures of 4,320 *lunar* years of the world (in the Bible the *solar* years are used) are not fanciful, as such, even if their application is quite erroneous; for they are only the distorted echo of the primitive esoteric, and later on Brahminical doctrine concerning the Yugas. A "Day" of Brahmâ equals 4,320,000,000 years, as also a "Night" of Brahmâ, or the duration of Pralaya, after which a *new* SUN rises triumphantly over a *new manvantara,* for the septenary chain it illuminates. The teaching had penetrated into Palestine and Europe centuries before the Christian era (see *Isis Unveiled* II. 132), and was present in the minds of the Mosaic Jews, who based upon it their small cycle, though it received full expression only through the Christian chronologers of the Bible, who adopted it, as also the 25th of December, the day on which all the *solar* gods were said to have been incarnated. What wonder, then, that the Messiah was *made* to be born "the *lunar* year of the world 4,320?" The

"Son of Righteousness and *Salvation*" had once more arisen and had dispelled *pralayic* darkness of chaos and *non-being* on the plane of our objective little globe and chain. Once the subject of the adoration was settled upon, it was easy to make the supposed events of his birth, life, and death, fit in with the Zodaical exigencies and old traditions, though they had to be somewhat remodelled for the occasion. So much greater the pity that a systematic and collective plagiarism which went on for several centuries on the most gigantic scale, should be explained by another plagiarism, this time in the fourth Gospel. For the sentence quoted from it, "All That Came Before Me Are Thieves and Robbers," is a *verbatim* repetition of words written in the "Book of Enoch" lxxxix. . . It is too late in the day to claim that it is Enoch who borrowed from the New Testament, instead of *vice versâ*. Jude (14-15) quotes *verbatim* from Enoch a long passage about the coming of the Lord with his 10,000 saints, and naming specifically the prophet, *acknowledges* the source.

But what is, in reality, the "Book of Enoch" itself, from which the author of *Revelation* and even the St. John of the Fourth Gospel have so profusely quoted? (*e.g.*, verse 8, in chapter 10, about all who have come before Jesus, being "thieves and robbers.") Simply a *Book of Initiation,* giving out in allegory and cautious phraseology the programme of certain archaic mysteries performed in the *inner* temples. On the strength of hazy metaphors scattered throughout the prophets, and in St. John's Revelation, a grand but re-edited version of the Book of Enoch, on these insecure grounds Christian theology built its dogmatic Epos of the War in Heaven. It did more: it used the symbolical visions, intelligible only to the Initiates, as pillars upon which to support the whole bulky edifice of its religion; and now the pillars have been found very weak reeds, and the cunning structure is foundering. The entire Christian scheme rests upon these *Jakin* and *Boaz*—the two contrary forces of good and evil, Christ and Satan . . . Take away from Christianity its main prop of the Fallen Angels, and the Eden Bower vanishes with its Adam and Eve into thin air; and Christ, in the exclusive character of the One God and Saviour, and the victim of Atonement for the Sin of animal-man, becomes forthwith a useless, meanlingless myth . . . As the matter stands now, however, one has to trace Revelation, event by event, to other and far older visions.

One has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed

the mystery of electricity in its true essence; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great UNIT (the Logos), which is Itself the Seven-vowelled sign, the Breath crystallized into the WORD. This is again similar to the doctrine of Fichte and German Pantheists. The former reveres Jesus as the great teacher who inculcated the unity of the spirit of man with the God-Spirit (the Adwaita doctrine) or universal Principle. It is difficult to find a single speculation in Western metaphysics which has not been anticipated by Archaic Eastern philosophy. From Kant to Herbert Spencer, it is all a more or less distorted echo of the Dwaita, Adwaita, and Vedantic doctrines generally. The union of Wisdom and Intelligence, the former *ruling* the latter, is called in the Hermetic books "the God possessing the double fecundity of the two sexes." Mystically Jesus was held to be man-woman . . . The esoteric Christos in the *gnosis* is, of course, sexless, but in exoteric *theology* he is male and female . . . Finally St. John's vision in Revelation, that of the Logos, who is now connected with Jesus—is hermaphrodite, for he is described as having female breasts.

When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, there never yet was a great World-reformer, whose name has passed into our generation, who (*a*) was not a direct emanation of the LOGOS (under whatever name known to us), *i.e.*, an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (*b*) who had not appeared before, during the past Cycles. They will recognise, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan*; why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations, i.e.*, Krishna is identified with Rishi Narâyana, and Gautama gives a series of his previous births; and why the former, especially, being "the *very supreme* Brahmâ," is yet called *Amsámsávatâra*—"a part of a part" only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a "prince on Earth," who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, cabalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of

the seven powers of the Logos, individualized as a God or "Angel" (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature.

(*Collated from the writings of H. P. B. Conclusion.*)

W. Q. J. on Capital Punishment

My view is that capital punishment is both useless and injurious. It is as great an injustice to the world of beings left unexecuted as to the one so violently sent out of life. They used to kill men in England for stealing a ten-penny nail or a loaf of bread, but thieves and thieving did not lessen. Murders have not decreased. In the country districts executions are means for brutalizing the people, who make a hanging an occasion for a gala gathering in order to see a man legally killed. But theosophically it is far worse. The fact that the sudden killing is legal makes no difference with the laws of nature. The man is suddenly cut off from his body, and, just like a suicide, is condemned to be a "spook." He is dead so far as the body is concerned, but is astrally alive. Worse than a suicide he is filled with hate and revenge which he must wreak on some one. At first he is not able to do much, but soon he finds that there are sensitive persons on the earth who can be filled with his vicious and raging passions. These poor souls are then influenced to commit crimes; being filled mentally—from the inner planes—with the ideas and passions of the criminal, they are at last moved to do what their mind is filled with. The executed criminal does not have to know what is going on, for his raging passions, untouched by the executioner, excite and influence of themselves whoever is sensitive to them. This is why many a crime is suddenly committed by weak persons who appear to be carried away by an outside force. It seems hardly possible that anyone could believe in theosophical and occult doctrines and at the same time commend capital punishment.—*W. Q. J.*

YOUTH-COMPANIONS

"Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation."

"JANET! I say, Janet!"

Janet Kimble looked over the crowd of students to see which one of them called her so excitedly.

"Hugh Douglas! I'm glad to see you again. Why, how tanned you are! Mountains or the beach?"

"The beach," he answered ignoring her first remark. "Come here, Janet, I want to talk to you."

"Really? What's the matter, Hugh?" she added, noting his serious manner for the first time. Hugh was never serious! "You're not worrying about school already, are you?"

"I want to know whether you are still a Theosophist."

"A Theos . . ." Janet was perfectly astounded. "Well, I never expected you to bring that up again . . . so soon!"

"You are, then, aren't you?" Hugh asked her eagerly. "I've never forgotten the things we used to talk about. Remember, you told me about reincarnation? And—I've forgotten that other name you used, but it was something about reaping what you had sown, you know," he added apologetically.

"Yes, the Law of Karma."

"That's it. At the time I didn't think much about it, except that they were interesting theories, but something happened this summer which made me remember our talks. You said that Theosophy is a workable philosophy, and that it has an answer for everything."

"And so it has, Hugh. But what happened this summer?" asked Janet anxiously.

"Well, it made me wonder what Theosophy would have to say about it. You remember 'Stub' Kelly, don't you?"

Janet nodded.

"He was with us at the beach this summer and he was drowned," said Hugh simply.

"Oh Hugh, I'm awfully sorry . . . " Janet was at a total loss for words. She remembered "Stub" more clearly now. A nice boy, she thought and rather shy, and he had been so fond of Hugh, who was his hero. It was an almost sacred regard "Stub" had for Hugh ever since the time Hugh had defended him in that affair, and worked to prove that "Stub" had not cheated. Hugh had been rather pat-

ronizing about the matter, and had since regarded "Stub" as a kid brother. His drowning must have been an awful shock. Oh . . . perhaps that was the reason he was asking her about Theosophy. "Won't you tell me what happened?" she asked.

"He went out early one morning for a swim before the rest of us were up. The life-guards said that the tide was very strong, and that he went under before they could reach him. He wasn't very big or strong, you know," said Hugh whimsically, as if he still wished to defend his friend. "Of course," he continued, "his family and my family did the usual Christian thing, had him properly buried and prayed for his soul, and talked about God's will, but that doesn't answer *why* he was drowned. Perhaps it does answer some people, but it seems awfully weak to me. I remembered what you had said about reincarnation, and it certainly looks more logical to me now. I don't suppose, according to Theosophy, that he would have drowned if it were not for actions set up in the past. But although that may *explain* it, I think his death seems rather horrible, just the same."

"But it isn't 'horrible,' Hugh," interrupted Janet. "Death comes ever as a friend to the Ego, to the Soul. It is a temporary release and rest from this earth-life, which to the Ego may not always be very pleasant."

"Yes, but if that is true, what about his family and his friends? His mother is in a hospital now, because it has upset her so; she is almost a physical wreck. If you could see the grief it has brought his family!"

"But, Hugh," said Janet earnestly, "don't you think that is due to the fact that people have an entirely wrong conception of the meaning of death? It *is* a horrible thing when you look at it from a *one* life basis. Prevalent ideas have made people actually fear death, and it is doubly hard for those that are left behind, because while they may *believe* that they will see those whom they love in heaven, they are not at all *sure* and have no faith or knowledge in what they think is the actual after death condition. You know, I always think of something I heard an older student say in speaking of these things. He told us: Suppose that you come home after a long, tedious and hard day of work and your body is so utterly exhausted that you want nothing but a long deep sleep to recuperate your spirits. And on reaching home, you find a dearly loved friend, or brother, or sister, whose days are made up of the same trials and disappointments and work that your days are made of. And you find this

friend of yours already asleep, deeply and quietly, just such a sleep as you yourself had longed for. Your impulse, on finding him so, would not be to rudely awaken him, or talk to him, to tell him your troubles. Would you not rather feel a sense of happiness and relief that he was already resting? And wouldn't you know, that when the morning came, he would awaken, refreshed and happy too, because he had such a good rest? You would know, too, that with the morning, you could both begin the day again with greater courage and strength and ambition to fulfil your duties. Don't you think that death is really like that?"

As Janet talked, Hugh's face seemed to change completely. At her question he burst out, "I never thought of it like that! Why, of course, that must be the way it is." He stopped suddenly. "I say! Our attitude has certainly been a selfish one. We weren't really sorry for 'Stub' as much as we were for ourselves."

"That's only natural when you can't look at it in the light of Theosophy," said Janet a bit defensively.

"But you *can* look at it Theosophically, when you know," said Hugh positively. "And think of the grief that has been wasted in this case alone. And there I was adding to the general depression by moping around the house."

"What's that famous line about 'Better late than never'?"

"A hint, I take it," grinned Hugh. "Thanks for stopping to tell me all this. I feel as if I have had some sort of 'rest' myself, for I'm just 'raring' to get my program fixed. I mean to make Professor Leeds' class, don't you?"

"Oh, I'd love to," said Janet, "but I haven't the nerve to try." She looked at Hugh and changed her mind. "Yes I have!" she amended, as they walked in together, saying to herself that a Theosophist ought to have the courage for *anything*!

Fear

I had a little stone once, upon which was engraved, "Even this will pass away." It served many a time to remind me of the transitory nature of all trials and troubles. The motto is a good one and may serve many others, if used when need arises.

It is not meant that proper care should be neglected, but that fear and doubt should be dismissed. "Fear is the same thing as frigidity on earth, and always proceeds by the process of freezing." Who can say in how many ways that "freezing" prevents what would otherwise be.—*R. C.*

THE GREATER TOLERANCE

"Cast No One Out of Your Heart."—W. Q. J.

THE zeal of the reformer sometimes causes him to go to such extremes that his objectives are lost. A certain amount of prejudice often exists in minds that boast of their emancipation from prejudice. To assist us in guarding against the entertainment of prejudice, the teachings of Theosophy give us the means of discriminating between actors and actions. This is accomplished by demonstrating the relationship of all actors to each other and bringing forward the consideration of actions as effects whose causes need reforming *in ourselves*.

Mr. Fulano is an abstemious man. He hates drunkards. Mr. Mengano is a drunkard. He hates abstemious men. For just so long as Mr. Fulano hates drunkards he will be affected by the actions of drunkards *as such*. And while Mr. Mengano continues to vent his spleen upon prohibitionists *as such* he will come within the scope of their efforts. It might help if both were reminded that while causes and effects of actions exist within Man, he is neither cause nor effect.

Hatred is hard to lose, yet it is a burden that delays our march. "The qualities sprung from Nature" may incline us to unconsidered action, but as Theosophy has its way with us the demands of the lower qualities serve as warning signals rather than alarms to action. We hear of sophists poisoning men's minds with false ideas and we think we hate them for it; we see physicians injecting poison into human bodies and we think we hate them for it; we learn of priests corrupting men's souls with false faiths and we think we despise them. Through careful study we may be sure of the position we take as regards *the effects of their actions*, but, if we hate the actors, we have not made a careful study of them—nor of ourselves.

"As long as we love, we serve." How is it possible for us to serve as long as we can hate? If we, believing that those who offend do so deliberately, hate them for it, we descend to the plane where our thoughts have placed them; trying to help them escape from the pit into which they have fallen, we ourselves fall in and can be of no assistance, both must seek a way out or be helped out. If, seeing ourselves in those who offend, we act accordingly, we will find the reformation beginning where all true reforms commence—in *ourself*, which is a most inclusive word.

Our courts take great care to exclude prejudice from their pro-

ceedings. When a foreigner is on trial it is customary to question each juror, "Have you any prejudice against a foreigner, *as such*?" Strange that so few consider that "as such" is the only possible manifestation of prejudice in the case since it is the only distinction presently being made. If we were asked, "Have you any prejudice against a foreigner *as a soul*?" perhaps the form of question could soon be dropped as unnecessary. Should we attempt to point out the wrong actions of, say, a theologian, *as such*, we would soon be so involved that no good could be accomplished. We could point out the errors of the theology, *as such*, to priest and layman alike, and this is H. P. B.'s method in *Isis Unveiled*. If we set out to correct the faults of individuals let us remember that the world's population is somewhat large. If the desired object can be accomplished by making ourselves impervious to the qualities from which wrong actions spring, each of us has only one individual to correct.

Some of the old copy-book texts used by an earlier generation served as more than models for penmanship, such as, "Be noble, and the nobleness that lies in other men, sleeping but never dead, shall rise in majesty to meet thine own," is truly theosophical. Hatred is only love reversed, and either quality, as a medium for karmic action, can tie us to the objects of our hatred—or love.

To acquire the greater tolerance discipline is necessary, but the discipline which consists merely in the correction of personal habits, such as hatred, envy, malice, is not sufficient. To discipline must be added growth in realization—the realization that the personal "I" is important only to the one who identifies it as "myself" and acts for that individual. We are told to "act for and as the Self, the Self of all creatures." The understanding of all the truths in the Secret Doctrine rests upon the realization of the Self—the power to perceive which is in each and every being, and the growth in perception which each being obtains as the result of contrasted experiences from which comparisons may be made, leading to individual self-consciousness, which constitutes the difference between men and animals. Having this, Man may govern his individual progress. Growth in realization of these two truths leads to an understanding of the third truth, that since all beings are alike in essence the same evolutionary law rules the universe: as this is realized, action for the sake of individual benefit must be dropped from consideration.

QUESTIONS ON REINCARNATION

QUESTION: Who or what is it that reincarnates in us? And is the "reincarnating Ego" the same in the animal, vegetable, and mineral, as in man?

Answer: Who and what is it that asks this question? Is it the body, a mere mass of inert or "mineral" matter; or the circulating matter, the *vegetarian* in the body; or the volatile sensations, the *animal* in the body? No; it is no one nor all of these three which asks the question: it is the Self which lives and *thinks* in the body, the triune body all too often thought to be the *man*. "That which lives and thinks in man and survives that frame, the masterpiece of (physical and astral) evolution—is the '*Eternal* Pilgrim,' the Protean differentiation in space and time of the One Absolute 'Un-knowable.' " The SELF which we recognize as separate, and so is "unknowable" to us until we *realise* the One *Identity* in ourself and in all Nature. That realisation is gained by acting *for* and *as* that SELF, and in no other way: Theory precedes, but Knowledge *follows* practice. That which "separates" is also that which "unites," as the ocean both separates and unites two littorals. By a certain course of conduct (Karma) we lost our hold on Spiritual Knowledge; by a given course of conduct, self-induced and self-devised, we regain that Knowledge, or realisation of SELF. The ignorant and misinformed man is none the less a man—an Ego, a *human* Being, a Soul; but the informed Man is a *Mahatma*, a Great Soul because he has *individually* re-acquired the Divine state and status of Humanity as a whole. One Soul lives in the human being; the Divine Being lives in all Souls.

Question: Does reincarnation occur only with the human being? Or does the animal, the vegetable, the mineral "being" reincarnate also?

Answer: As with the former question, this takes us at once to the fundamental proposition, What is the Being? "Being" when used to designate Life in a form, applies to any and all forms of life, the sub-human and preter-human, as well as human beings. The sub-human "beings" are not yet fully *individualized*; human beings are not yet fully *universalized*; hence neither class of "beings" is as yet *immortalized*, as are the *Mahatmas*. The "beings" below even the "mineral" Kingdom are beings in the primary sense, for they are all Life-in-Form—"Elementals" or "*psychic* embryos." The three sub-human Kingdoms known partially to us as "matter" in inorganic and

organic forms are both astral and psychic embryonic "men"—the "mindless men" of the *Secret Doctrine*, but "mindless men" of a *future* Manvantara or period of evolution; before our eyes they are being "immetalized," "inherbated," and "inzo-onated" in preparation for being "humanized" in the future. Read *S. D.*, I, 175, 183, and II, 185-6, in this connection, but read with a *meta*physical eye (analogy and correspondence) if not with spiritual insight. That is what took place in the first three Rounds of this Manvantara—the *interpenetration* of "Matter" by "Spirit,"—a *Universal* process, paralleled physically by the process called "Osmosis" in inorganic matter, by the process called "Metabolism" in organic matter, and by the process called "Experience" in relation to all three when regarded as Life-in-form. The process was *individualized* in the "midpoint of evolution" when Self-conscious Souls *united* their "*thinking* principle" with the "*feeling* principle" in the mindless men." "Reincarnation" is a *continuous* and *universal* process, as well as a periodic and individual one. In the former sense it applies to all the Kingdoms below man; in the latter, to Man, as a *thinking* Being, and to all Beings above Man, however high those great Beings may be in the worlds Spiritual and Intellectual.

Question: Can any added light be shed on the statement in the *Ocean of Theosophy* on the "lighting up of *Manas*" in the "Mindless men?"

Answer: Since *we* are *not* "mindless men," the wise brevity of Mr. Judge's statement is calculated, perhaps, to *wake up* Manas in us—to inspire us to *think* on something other than merely mortal and human subjects, and from another basis than the purely present and personal outlook. Let us see. What Mr. Judge writes is this:

> "The mindless men having four elementary principles of Body, Astral Body, Life and Desire, are the unlighted candles that cannot light themselves. The Sons of Wisdom, who are the Elder Brothers of every family of men on any globe, have the light, derived by them from others who reach back, and yet farther back, in endless procession with *no beginning nor end.* They set fire to the *combined* lower principles *and* the Monad, thus lighting up *Manas* in the *new* men and preparing another great *race* for *final initiation.*" (Pages 53-54.)

The "mindless man" is, then, the *combined* four lower *principles*, a form-of-life which embodies "matter" *individualized*—a temporal "individualization," or *humanization* rather, where all the *experience* possible to the four lower *stages* of astro-physical evolution are synthesized in a "*perfected animal.*" It is earlier stated in the *Ocean* (page 32) that these four lower material constituents are

transitory and *subject to disintegration in themselves,* as well as to *separation from each other.* The "mindless man," *nota bene*, is a "combination of the four lower principles" or constituents—not a "being" at all in the *human* sense, let alone the Divine sense that the word *Monad* implies. *Man*, on his own plane—the Divine world—is a perfected Being Spiritually *and* Intellectually, a *Mahatma*; *or* he is perfected Spiritually but not yet fully so Intellectually, hence contains within himself *one* principle, his lowest, which is on a *par* with the highest principle in the mindless "man" of earth. What is that common element? It is unsatisfied *Intellectual* desire in the "reincarnating Ego"; it is unsatisfied Psychic desire (*Kama*) in the "mindless." Hence, at the lowest point of Intellectual evolution, and at the highest point of animal (or Astral) evolution, contact and *fusion* take place: the "God" is imprisoned in the animal, the animal is ensouled by the God: the "Two-Letter" and the "Three-Letter" Monad becomes *one*, the "Five-pointed *Star*,"—the *human*-being. Read bottom of page 161 and page 167, second volume of the *Secret Doctrine*, in which hundreds of pages are devoted to the description of this evolution along two contrary lines—Spiritual and Physical—which are made *one* by the *sacrifice*, or " incarnation," of those Divine Beings which partook of the nature of both the Divine and the Physical worlds of being—*our very Selves*. Remember there are three *classes* of Monads, or Souls, *Spiritual* beings. The "reincarnating Ego" belongs neither to the highest nor the lowest class, but is the veritable *connecting* link in Intellectual, as the "mindless man" is the "missing link" in Physical evolution—"missing" because *absorbed* in the superior consciousness of Man, in which he becomes only the fourth *Principle*. We will never understand the "lighting up of *Manas*" so long as we look for either its beginning or its end in *time* or *form*: it begins in Spirit and ends in Spirit, and the bridge between the two, both ways, is Man, the *Intellectual* being, capable of *fusing* his intellect with Spirit above or Matter below.

Question: Then some classes of Monads, or kinds of beings, become extinct? How could that be, if "all is Life?"

Answer: We must not confuse *form*—whether Spiritual, Monadic, Intellectual, Psychic, Astral, or Physical, with LIFE—as all men do, pre-eminently the exponents of Science and Religion. Our scientists take their *experiments* in, on, and through "matter" to be *real*. Our religionists take their *experiences* in and through the "body" to be *real*. What is the distinction between these two "classes" of minds? None at all. Both take to be *real* that which is confessedly finite, errant, incomplete, constantly changing, while

yet ever seeking the Real—that is to say, the Unchanging. It is the Seeker, not his experiments or his experiences which is the *Real.* For this Experimenter, this Experiencer, *never* changes at all: he only passes from experiment to experiment, from experience to experience, in body and mind. Both body and mind, both matter and intelligence, are *compounds*—and very unstable compounds at that. Neither is, or can be, immortal. You can dissolve and recombine endlessly anything that is a compound. Dissolve into what? Into its essential elements? Recombine into what? Into the old or a new *form,* physical, meta-physical, or spiritual. This is the essential idea in all consideration of "reincarnation." But to combine elements that before existed independently requires Knowledge—two kinds of knowledge: the knowledge in these "elements" themselves, and the *superior* knowledge which knows how to re-combine the old, or to vary by addition and alteration of elements. There is neither knowledge nor intelligence in *any* Form—the Intelligence and Knowledge are the Elements or Principles which compose and constitute the Forms. There is *Informed* LIFE, and there is the *Informing* LIFE, but it is all LIFE. When the "two" are seen to be One, *there* is the *emancipated* LIFE, the *Mahatma.*

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FROM A STUDENT'S NOTEBOOK

Not the what, but the *why,* is the determining factor behind all thought and action. Does one desire this, that, or the other? What matters, essentially, the object or condition wished for? The real and qualifying factor of "worthy" or "unworthy" is *why.* Again, one says, "I like this; I dislike that." Of what moment the "this" or "that"? None at all. It is the *why* that matters—and so long as one's basis for action is likes and dislikes, shall he be continually under the necessity of asking—and answering—*why.* How terribly earnest we are in examining and dwelling upon the *whats,* when all the time it is the *whys* that are determinative! "The sages say this path is hard, difficult to tread as the keen edge of a razor." There would be no Sages, unless somebody had aroused the hardihood to travel that Path—to attend persistently to the *whys*!

ALTERNATION

THE fundamental teachings of Theosophy point out the process by which all growth goes on, the Second Fundamental Proposition of the *Secret Doctrine* setting forth in plain and uncompromising terms the *absolute universality* of the Law and the *absolute universality* of the Law's application: "An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe." And further, "Just as there are Day and Night, Waking and Sleeping, Summer and Winter, continually succeeding each other, so there are worlds and solar systems doing likewise, each a continuation of that which preceded it. It is under this Law of Periodicity that all growth goes on, it is the process of evolution."

The term "Law" will be found to recur ceaselessly during the study of Theosophy. It is worth dwelling on; it is the key by which each student verifies the teachings. To trace the operation of the Law in general is to trace it in particular; to trace its operation in particular is to trace it in general. If any exception can be found the Law is not universal; if it fails to work on the whole body of Nature it is worthless.

Plant growth, for example, is governed by this very Law, in a series of cycles, which are themselves a series of alternations. The plant responds to the effects of the alternation of night and day and shows these effects in the stages of its growth. The plant also responds to the alternation of the seasons, the summer period of activity and the winter period of dormancy, showing the effects of each in the plant's stages of growth. It also shows the effects of wet and dry seasons, and in a larger cycle the periods of birth, youth, manhood and death are analogous to those of the human being.

The growing of a plant shows a growth *from within outward,* from below upward, the widening effect of the evolutionary process being evidenced by the growth-rings in a section of tree trunk, the upward tendency in the spiral lines formed by the path of twigs and branches, the line from node to node forming rings around the twig in a spiral direction from base to tip. The "personality" of the plant shows its reactions to the alternating influences in the color and texture of its leaves at various seasons of its growth.

The degree of intelligence that is Man also requires these series of cyclic alternations. "The universe exists for the soul's experience," and the universe is ordered in a series of cyclic alternations that the soul may gain experience. If we could live but once on earth, would we gain much from the experience of an entire lifetime of luxury? Or of poverty? Is any experience of value unless it serves as a basis for comparison? If we reason, from observing the condition of others, that it is better to be well than to be ill we may learn something, perhaps, but to really know what it means to be healthy we must at some time have been ill. And if we can learn something by the process of observation, is it not logical to suppose that we were prepared *by experience* to learn in such manner—sometime, somewhere?

Why does the plant grow from within outward, growing toward the light? Why does the animal grow from within outward, growing toward the light, affected by the series of alternations and striving unconsciously to increase its consciousness? And why does Man grow from within outward, growing toward the light and striving *consciously* to increase his consciousness?

Considering what Theosophy teaches of how Man has become what he is, throughout a long series of metempsychoses and reincarnations, and that each Night has brought Day to him and each Death has brought Life to him again, must it not be through the beneficence of the law of alternation—action and rest—experiencing and assimilating experience—that we shall remember our past lives, and that the idea of evolution shall become part of our nature?

From a Student's Notebook

Do our as-yet-non-theosophical friends believe that Theosophy is "too difficult"? Perhaps, then, the real "difficulty" is in *us*! Even children can grasp the Eternal Verities when simply presented and interestingly illustrated. Is it possible that our own devotion to "book-learning," long words and longer phrases is an obstacle to our friends? Many a simple-hearted person of average mental ability has been turned away from Theosophy by an over-zealous and too-difficult friend. Karma? Yes—but whose Karma? One who is beginning to get hold of a wonderful and effective two-edged sword must be simple of heart, and learn how to use it. The great teachers have always been the simplest of expounders. Their *example* is the most important of their teachings for pupil-teachers. So may be ours.

HIGHER POWERS

ALL men, consciously or unconsciously to themselves, are constantly striving to acquire power or "powers," of some kind or other. This one aim towards which their life-long efforts are directed is, in fact, the manifestation on our plane of existence of the tendency of all life, in whatever form, state, or condition, to ever widen its range of perception. It is therefore a universal tendency, deeply rooted in all beings, but particularly so in Man, who is essentially a being of power—the tendency manifesting itself in each one according to his degree of development, according to his acquired nature, according to the ideas he has arrived at so far in regard to himself and the life around him.

In our present materialistic age the great majority of mankind regards as the highest goal the acquirement of material possessions of some kind or another. Money, representing them all, and being therefore the very symbol of material power, is the god at whose feet the great bulk of modern humanity immolates its noblest aspirations, its loftiest ideals. Yet right here and now there are men—and their number is not so small as one may think—who, through aeons of suffering during countless incarnations, have finally arrived at the point where they begin to realize that material possessions, material powers, are not a synonym for happiness; who sense that there must be a higher, nobler goal of aspiration than merely the accumulation of worldly riches, and who sincerely and diligently strive to solve the great mystery of existence, trying to lift the veil which ever hides it from mortal eyes.

No matter to what race, or creed, or organization, one common bond binds these men together—a bond which though invisible, is nevertheless more real than any merely human tie—the bond of their search for Truth: truth about the countless mysteries which surround men everywhere, and which are all but different aspects of the one great mystery of the ages—the purpose of Life. But how many of those searchers for Truth, no matter how great and sincere their efforts may be, succeed in solving the great riddle of existence? How many reach the goal they have set out to find? How many find the answer to the great "Why" which ever resounds in their hearts? Many, indeed, are the searchers, but few are those who find. Why?

They, too, are seeking power, and though they know they are looking for a different kind of power than the man of the world, they,

too, look in the wrong direction. Influenced by the materialistic tendencies of the race and by the inherited idea of an outside god, they misunderstand the nature of the power they are seeking, and think that by following certain lines of conduct, by rearranging their inner life according to a certain modulus, they will some day be found worthy by some higher being to be "endowed" with "higher" powers.

There is no error into which even the sincerest student of Theosophy may more easily fall, and there is none more fatal to the spiritual development of any man. We shall never be *endowed* with higher powers, or new powers. We all *have* right here and right now all the powers there are in the universe. We do not "possess" them, for the reason that we are not *using* them, or rather, are misusing them. The "higher" powers are, in reality simply a *different* use of those we already possess. Therefore the acquirement of higher powers is not, as we are apt to think, a "receiving" of something from some outside source, a "gift" from higher beings, but it is a process of evolution of the inner man himself—an unfolding and developing from within outwards of present faculties, a transforming them from latency into activity, an expansion of knowledge of one's own true nature: in other words, "*spiritual growth*."

What, one may ask, is the path of spiritual growth, and how may it be found? The path of spiritual growth is a displacement of the present center of action in the lower nature, and the replacement of it by a true center of perception in the Higher Nature. A change of motive is the first step, but the process is in fact a process of true understanding, of *knowledge*, and consists in the recognition: (1) of the basic unity of all Life, and that therefore acting from a personal, separative basis is utterly futile and useless as well as the cause of all our troubles; (2) that he who acts from such a personal or separative basis, acts against the whole of Life, and therefore feels the reaction of the whole of Life of which he is a part, because disturbance of equilibrium in any point acts on the whole on any plane, and from the whole the reaction flows back to the point of disturbance—this being Law, or Karma, not *a* law, but the Law aspect of *Life*—the very characteristic of Life in action; (3) that every being is essentially a center of perception in the One Infinite Life, and that therefore his range of perception is capable of infinite expansion from *within outwards,* this being merely another name for evolution, which once the man-stage or *self*-conscious stage is reached, necessarily proceeds through self-effort.

Power then, in the only real meaning of the word, is the *use* of our faculties according to true knowledge. And since true knowl-

edge is the understanding of the unity of all life, the path of knowledge, or power, and the path of service to all life, are not two separate paths, but, verily, one and the same. Its entrance lies not far away in some distant place, to be found in the distant future, but for each one of us it *is* right here and now, within our own true being: it is the Path of Self.

Self-sacrifice is the initial step, self-forgetfulness the only guide which leads us safely onward, on the steep and rugged path of Self-knowledge; its very end alone is bathed in the glorious light of self-realization. In that light dwell those that we call our Elder Brothers; by that light only shall we ever be able to fully grasp the meaning of those magic words, which are the key to the acquirement of the highest of all powers, Self: That Thou Art.

Power of Thought

Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. This is one of the natural capacities of the mind. It is naturally clear and uncolored, as we would see if we were able to find one that had not gone through too many experiences. It is moveable and quick, having a disposition to bound from one point to another. Several words would describe it. Chameleon-like it changes color, sponge-like it absorbs that to which it is applied, sieve-like it at once loses its former color and shape the moment a different object is taken up. Thus, full of joy from an appropriate cause, it may suddenly become gloomy or morose upon the approach of that which is sorrowful or gloomy. We can therefore say it becomes that to which it is devoted.—*W. Q. J.*

ON THE LOOKOUT

Rectification

William Eustis was crippled at fifteen. He educated himself against great difficulties, for the express purpose of endowing a hospital for crippled children of the poor. His proposed sum was a million. His estate, disposed of according to his desire after his death at the age of eighty-three, amounted to one and one-half millions.

Many people are crippled mentally, morally or physically—in fact most of us are more or less in that category, but we are not moved thereby to emulate Mr. Eustis' devotion. Yet the nature of Karma urges us life after life by the effects of our own shortcomings to open our souls to charity towards those suffering likewise. The case of William Eustis evidently signalizes an awakening, manifested through a kindly act and ambition of better import than most so-called charities. Theosophists should expend their resources and energies in teaching the workings of Karma.

A Gallic Criticism

A thoughtful Frenchman, Paul Morand, contributes this distinctive criticism in *La Nouvelle Revue Francaise* (Paris), partly reproduced in the *Literary Digest* for August 24, 1929.

> I have been called a worshiper of speed. I did love it once. Later, not so much. Trying to understand it better, I perceived that it is far from being always a stimulant; it is also a depressant, a corrosive acid, a dangerous explosive, capable of blowing up not only ourselves, but the whole universe with us, if we do not learn how to defend ourselves.
>
> The notion of speed arises from that of progress. With the Americans one goes with the other . . .
>
> There is, in the allure of speed, the notable desire to exceed that has raised the Aryan race above all others; but there is also a terrible excitement that is beginning to tell on humanity. The modern symbol of temporal power is not territory but the rail. Mussolini well understood this when he offered the Pope not a State but a train. This is but an aspect of the fear of death—that materialistic error of the Western world, of which, perhaps, it will one day perish.
>
> While the doctors want to lengthen life, men wish to enlarge it, by making it contain more and more things; to live fast is to trick fate, to live several times. People argue thus: since death

is immobility, movement is life; whence, in the opinion of many, great speed is the great life.

This is what gives New York its incomparable accent, its look of a battle-field, of an aerodrome, of a Luna Park—New York, where the quantity and speed of consumption of pleasure and work (rather than their quality) have attained proportions never before known to humanity. It is not always, as generally believed, a question of dollar-chasing; most Americans distribute as fast as they gather. We are beginning to see that they are after, not the money, but speed in itself, as a means for avoiding thought and for escaping certain disagreeable problems and hidden complexes. I have often the impression there, not of a civilization in the march of progress, but of one in flight from its specters.

Dust and Ashes

Prof. Sigmund Freud has written a work, "The Discomfort of Civilization," stating that the so-called blessings of civilization are counter-balanced by the harm they do to the mind and heart of mankind, opining that the whole of the human race has grown neurotic under cultural influences, and that civilization itself may be a "community neurosis." Civilization, he thinks, forces man to live in amity with his fellow-man, which places a great strain upon him, because the only truly natural and happy existence is that of an un-thinking, combative and amative animal.

The Christian Century (*Literary Digest*, Mar. 8, 1930) prints a story of a certain writer, who repeats the attitude of a young business man with whom he held converse:

In the intimacy of the closed car, the driver began to talk of his home, his varied interests, his social experiences. He told, with enthusiasm, of the discovery which he and his wife had made of the satisfaction to be derived from spending evenings at home reading. "We've come to the point," he said, "where we've just about exhausted the ways of having a good time. There's a crowd of us have played around together for years—gone to the theater together, gone on outings together, played cards together, danced together. All that sort of thing. The other night we were over at the home of one of the group. We started playing bridge, but after a couple of hands of that everybody had had enough. Then somebody turned on the radio, and we danced through a couple of numbers. And then we just sat and looked at each other until finally Bill, who was the host, said, 'What shall we do now?' "

The Editor of *The Christian Century* says in regard to this attitude:

In particular it represents, we are convinced, the mood of the generation which is at present moving into positions of responsibility. The men and women of this generation have established their homes; they are rapidly finding their places in the business world and in society; they have left behind the easy, emotional effervescence of youth; they have yet to achieve the contentment or the resignation of age. In the meanwhile they ask, when terrifying leisure descends upon them, "What shall we do now?"

American Civilization and Youth

A lad of 14 was taken into custody by the Chicago police as the leader of a gang of youthful bandits. He was found to be armed and when questioned about the weapon he justified himself in carrying it. "A guy's got to have a gun, ain't he?" the lad replied to the police. "S'posin' the dicks caught me an' I had a chance to shoot it out with 'em?"

This youthful criminal, leader of a band of thieves who had robbed 30 apartment houses of valuables worth thousands of dollars, regarded the law with disdain and considered his crimes a matter of no public concern if he could dodge the police or could successfully "shoot it out" with them. His companions were all young, one lad being only nine . . . If any method can be devised for saving these lads it should be adopted. *The outlook, however, is not bright.* (*Miami Herald*, May 5, 1929).

Blood and murder is as natural to certain classes of the youth of our cities as it was to the despoiled and murdered red Indians, whose reincarnations in most cases they in all probability are.

Take, for instance, the United States and the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies. Thus it has happened before, and so it will come about again. (*Ocean of Theosophy,* 1893, p. 97).

A Power Famine?

In the *Literary Digest* for Dec. 21, 1929, are to be found extracts from an address delivered by Gen. William Barclay Parsons, Chairman of the Board of Trustees of Columbia University, regarding the mechanical future of our civilization. Coal and oil, he says, will disappear as sources of power within one hundred years. Elimination of the wasted power and development of water power will only postpone the crisis. He is apparently not much enthused over modern conditions:

> The modern condition of culture, frequently and erroneously referred to as civilization, depends for its existence on power. Our whole economic and social order of living results from the use of power, for by it man's productivity has been so increased, and at such an accelerated rate during the last twenty-five years, that his needed hours of work to provide for his maintenance are in progress of sharp reduction.

Wastefulness

The keynote of civilization is wastefulness, and Gen. Parsons, himself an engineer, does not hesitate to so say.

> As the pressure of shortage comes to be acutely felt we of this generation will be blamed by the generations to come for squandering the most precious of nature's gifts. In the most efficient power-generating plants we are utilizing less than one-quarter of the heat units contained in the fuel, the remainder going up the chimney, or being otherwise lost.
>
> The ordinary power-plant is much less efficient, locomotives notoriously so. If we include domestic use of fuel we utilize probably not over one-tenth of the contained energy, the balance we throw away never to be recovered.

Despite his low appraisal of civilization, he nevertheless seems to partake of the common delusion that it is well worth saving in its present form.

> Curtail the quantity of power available to operate machines, and we would find ourselves drifting toward the darkness and direful condition of the Middle Ages. Yet, that is the course we are pursuing to-day.

Golden Or Dark Age?

The nature of that drift would be determined entirely by the intellectual and spiritual forces which directed its course. It could be toward a Golden Age, free from the nerve-wracking and soul-killing mechanical tyrannies of to-day, instead of toward the Dark Ages. For the condition of mankind is no state of alleviation, as Gen. Parsons dreams it to be:

> Perhaps our boasted mechanical culture that has done so much to alleviate the condition of mankind is doomed to go as other great cultures of the past have gone. The engineers in the nineteenth century started a movement that has been tremendously accelerated this century. It can not long continue at the present rate of acceleration, but there is ample opportunity to save, preserve, and develop it for more than 1,000 years. To do this is the problem that the engineer of the future will inherit from him of to-day.

The Coming Cycle

In his dating, however, Gen. Parsons is curiously prescient. Theosophy teaches that the average period of reincarnation, involving the average return of a particular social order, is somewhere in the neighborhood of 1500 years. The historical records of such civilizations as have been thoroughly investigated, indicate, according to historians, a period of about 1300 years. Adding a little over 1000 years to the present age of civilization, gives nearly the same period.

The Future Hope

Should the Theosophical effort of 1975 be successful, men will become sane enough to appraise their own processes and possibilities. The future hope is for a quieter civilization, a turning of resources towards beautification rather than fulfilling the demands of mere greed, and, not impossibly, a new era of handicraft, an individual creativeness, with a new art, architecture, and literature. If such are to be the accomplishments of the future, they must come by and through the younger generation of Theosophists. There are no others. Without the aid of the ancient light, it can only be an awakening into the gray dawn of disillusion, and not into the brightness of a sunlit day.

A Bit of Astrology

The current of ancient knowledge, once guided closely by competent hands, divided sharply at the beginning of *Kali-Yuga* into three distinct streams, indelibly colored with the essence of their origin. First, the multiplicity of cults, creeds, and pseudo-sciences, of which medieval alchemy, modern astrology, palmistry, neo-theosophy, "yoga," "Rosicrucianism," "psychology" and the like are exemplars, as well as all the religions. Second, modern science. Third, the almost lost true Theosophy, restored to public attention through Madame Blavatsky. There is an element of truth in all phases of the two first categories; they will be found verifiable in those points where they coincide with Theosophy. Their long vogue and continued life, their augmenting influence in the case of science, have been due to the truths, and not to the errors, contained within them. The errors have not served to alienate their votaries, however much they have preponderated over the truth, because of a simple fundamental fact in human nature. We refer to the trait of overlooking or minimizing the adverse, and stressing the favorable. Perhaps in no case is this so marked as with modern astrology. Out of some dozens of

different systems, a single individual may receive as many different prognosticatory horoscopes. But if a little time is allowed to lapse between the receipt thereof, each will appear equally accurate to the person in question—because equally flattering, perhaps. But the unconcerned observer will note that each is but partially correct; a little more correct than would be the case in a matter of pure chance, but not much more. The true science has long been gone from public knowledge.

Some Astrological Prognostications

An interesting case in point is the prognostication made by Prof. Gustav Meyer, released in May, 1929. For the immediate future he predicted an epidemic of bank absconding, and bank failures; ruin of the Broadway producers by the "Talkies;" an epidemic of kidnapping; disasters to stock brokers, losses by summer resorts, large church attendance, benefits to literary persons. A bereavement in the cabinet of President Hoover, great fires in and around certain Eastern U. S. cities, and earthquakes in Ohio and California, were among the predictions made.

The actual results are curious and interesting. There were several bank frauds of major magnitude, though not many failures. Many Broadway plays—in fact, the majority—failed. Not, however, because of the "talkies" but because of an epidemic of filth which finally turned the stomach even of the American public. Kidnappings were not particularly in evidence, but stock-brokers—or rather their customers—encountered more trouble during October and November than had ever been compressed into such a short time before. No information as to summer resorts is available. There was no noticeable increase in church attendance, and no particular benefit to literary people. There was an epidemic of fires, but on the Pacific Coast; there were unusual earthquakes, but on the Atlantic Coast, thus reversing the locations predicted—a not unimportant point for those who might seek to avoid disaster by availing themselves of astrological lore. And there were two bereavements in President Hoover's cabinet.

Among other predictions, it was stated that "the prestige of the science of astrology would become greatly exalted." Verification is not yet in evidence.

On the whole, the mixture of truth and error was such as to coincide precisely with the view that astrology is the degenerate and largely haphazard descendant of something once rigidly scientific and

accurate. Its great perversion of course arose from the universal desire to read the future. In point of fact the sort of predictions which were had by the use of the original science conduced to personal profit no more and no less than do the mathematical predictions made by modern astronomy. It is noticeable that in the present form, astrology's accuracies are such as to win fervid allegiance, its inaccuracies such as to bring sure disaster in the end, if pursued long enough and earnestly enough.

The Complacency Which Blinds

Prof. Charles P. Berkey, relating in the *Scientific Monthly*, March, 1929, some Central Asian experiences, describes his encounter with a Buddhist priest in a remote region. The said priest had requested from him a certain chemical analysis of a mineral spring, much to Dr. Berkey's surprise. He remarks:

> Don't you see that we had discovered in this priest of Buddha the elements of a scientific mind? If he had been born in America he would have been a scientist . . .

It does not appear to have occurred to Dr. Berkey to wonder whether knowledge of the meaning of a chemical analysis present in the mind of a "barbarian" priest might not have been indicatory of a far greater world wisdom than appeared on the surface; and of course it could never occur to him that a fundamentally *scientific* viewpoint might underlie Buddhism itself.

Appreciation of the Ancients

In other quarters, however, we find continued trickling runlets of a stream of appreciation of the ancients which has of late been showing steady augmentation in the Western mind. S. V. Venkatesvara, Professor of Indian History at Mysore University, has written a book entitled, *Indian Culture Through the Ages,* appreciatively reviewed by Chas. Johnston, in the *New York Times* for March 24, 1929. It appears certain, says Mr. Johnston, that the ancient civilization of India dates back of those of Mesopotamia and Egypt. The fact that there are many Hindus now able to read the most ancient texts, creates a situation similar to the one we would have were one of the early Egyptian priests to be resurrected. Prof. Venkatesvara, says Mr. Johnston, shows that India's greatest contribution to the life of the world has been its system of right training of the higher powers of the mind and understanding, together with its account of the view of life and the universe revealed by those powers. He says it covered the whole field from religion, philosophy

and metaphysics, to mathematics and archeology, and it is probable that much of this has been absorbed by the West without recognition of its origin. Our system of figures, for instance, came ultimately from India, and without them, no American banker or manufacturer could make up his accounts.

Eastern Versus Western Chronology

Prof. Venkatesvara states, in Mr. Johnston's words:

> The truth is that ancient India was explored too soon by Western scholars, at a time when their minds were thoroughly imbued with the false deductions which Archbishop Ussher had drawn from the Hebrew records. For the school of Sir William Jones and Charles Wilkins it was not to be doubted for a moment that the world was created in the year 4004 B. C. It was, therefore, quite clear to these first Sanskrit scholars that Indian history must begin some time after this later date, when the children of Japhet had increased and multiplied. Max Müller, who did most of his work in the theological atmosphere of Oxford, and who was strongly impressed by that atmosphere, stereotyped this early error by his pronouncement that the Aryans came down through the Himalayan passes about the year 2000 B. C., thus leaving a sufficient interval after Noah's deluge. The constriction of Indian chronology has never been fundamentally rectified, though, so far as positive evidence goes, Max Müller might just as well have written 20,000 B. C. One may hope that the excavations in the Punjab, which are likely to uncover still more ancient cities, will bring a rectification of Indian dates. Yet the influence of Max Müller's wholly artificial chronology, elaborated under Archbishop Ussher's wing, is still potent. It shows itself in the disposition of Occidental archaeologists to attribute these cities, not to Vedic Aryans, but to the darker Dravidians of Southern India; apparently for no better reason that that Max Müller's Aryans were still on the other side of the Himalayan passes when these ancient cities of the Indus were being built.

The Fundamental Error

This is exactly, almost word for word, what was said by Madame Blavatsky. Because of this fundamental error, states Johnston, the scholars of India still have their chronology work entirely to do from the bottom upward. It is exactly so. And when that work has been competently and scientifically done, there will be some tremendous upsets in Western world chronology, and severe fractures of Western pride.

The Old Science

Writing in *The Scientific Monthly,* for November, 1928, under the title of *Heredity Concepts of the Ancient Hindus,* Dr. Frederick S. Hammett, in an article replete with quotations, shows the practically complete understanding had by ancient Hindus on matters of heredity, the Weismann germ theory, etc. Naturally, it is the more materialistic developments of the ancient Hindu science which attract Dr. Hammett: eugenistic rules, methods of sex control, etc. Certainly some of the methods repeated have been either badly translated, are symbolic, or are purely superstitious later developments of the Ancient Wisdom.

Dr. Hammett concludes:

> It is hardly necessary to expatiate on these data. They are self-explanatory, and any attempt to adorn them would be presumptuous. I can not resist suggesting, however, that in view of this evidence of early biological wisdom we should look carefully to our laurels in order to be sure that they are not indurated with the dust of the ages.

Even the worst of our pseudo-science, says H. P. B., cannot boast a new thing, since ancient India gave birth to some of the greatest materialists as well as the greatest sages.

Other Discoveries

Two other discoveries of the wisdom of the ancients are peculiarly of a nature to arouse the admiration and emulation of our modern scientists. Dr. Geo. H. Cowles says that poison left in the urns near King Tutenkhamen's tomb, was excessively potent, but impossible of identification by medical men or chemists.

The New York Times of November 19, 1928, has dug up the Babylonian "Nabathean agriculture" book, so extensively quoted by Madame Blavatsky. The sections dealt with by her, however, are quite naturally ignored in favor of the section named *The Book of the Poison*, and which deals largely with deadly influences which kill by sound. Considering the deadly sound waves which have lately been developed by modern science, and the affinity of the modern mind for such diabolic ideas and aims, is it possible to miss the social significance of reincarnation, and its Karma?

The Ancients of the West

In a lecture delivered about May 27, 1927, J. J. Abel, of Johns Hopkins University, termed Paracelsus the Luther of Medicine, stating that he fused chemistry and medicine, forced both into new

channels, and freed chemistry from the superstitions of alchemy. Paracelsus, says Dr. Abel, was the first to insist that physiological processes are chemical in nature, and gives him credit for a doctrine which should be much more heeded by modern medicine, namely, the existence of a "natural apothecary," a healing power in human beings without which no one could survive regardless of medical science.

"Cause" of the Earthquake at Naples

Those nourishing the fond idea that Science and Religion are well-nigh meeting on common ground suffered some disillusionment on reading the suggestion as to the cause of the recent earthquake at Naples, as reported July 31, in the *New York Tribune*, to have been made by Cardinal Ascalesi, Archbishop of Naples; "a visitation from God provoked by the immodesty of women's dress and by the general immorality of the age."

If Cardinal Ascalesi would only remember the words of the scriptures of that religion which he is professing and in the "government" of which he occupies such a high position (the title of "Cardinal" being equivalent to that of "Prince" in secular life, the Cardinals being the Councillors of the Pope who himself is infallible); if he would only remember that "whatsoever a man soweth that shall he also reap;" if he would only remember that Jesus spoke the symbolical language, and that in every word he teaches only one God, and that God *within* ourselves, and not outside, he would be not only more in harmony with the Christ spirit and teachings, but afraid of the terrible Karma he is invoking by sowing broadcast such an absurd idea—which is of the greatest consequence when addressed to such a simple and fundamentally superstitious people as are the Neapolitans. Only one who has lived among those Southern Italian minds can realize the nature of the Karma set in motion by that sort of "suggestion" for future incarnations, because immediately absorbed by masses and individuals, who at once are brought back to the ignorance of those centuries now lying far behind us. If we ever are to attain that knowledge which is Humanity's only aim, those, alas, who still govern so many human minds should go to school—to the real school—and free themselves from disastrous wrong beliefs and superstitions.

Newspaper Science

In *Scientific Monthly*, for February, 1928, Dr. T. Swann Harding takes occasion to pay his respects to newspaper science, laying most of the cheap misrepresentations upon editors rather than authors.

Editors, he says, underestimate the mentality of their readers because they project their own literary intelligences beyond where they should extend.

> Hence the prettified, storyized, weakly humorous half-spoofing, grossly incorrect rot that passes for scientific popularization in the magazines.

"Embellishments"

Dr. Heber B. Curtis, of the Allegheny Observatory, follows this with a few indignant remarks in *Science,* Dec. 14, 1928. Very few reporters, he says, refrain from embellishing the truth as given out by astronomers. Even typewritten information, he states, is "embroidered and improved upon" by the less reliable papers. This particular article, he remarks with justifiable acrimony, was occasioned by the loss of a week from his proper work, spent in denying newspaper fiction. All of us who have seen the treatment given Theosophical subjects in the popular press extend our full sympathy.

Science and Free Will

> Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. (*Secret Doctrine,* 1888, I, 261).

One of the greatest of magical feats performed by these two branches has been the recent and unlooked for discovery of free will and spontaneity in regions where one might perhaps have least expected them to be scientifically discovered. Yet according to the *London Observer,* Feb. 10, 1929, Prof. A. Wolf remarks that it is an atomic characteristic, to have a behavior indeterminate to a certain extent, and that the "atom possesses something analogous to the spontaneity of life." Compare this with H. P. B.'s dictum in 1888: "Every atom is *endowed* with memory, will, and sensation" —and it may easily be seen how her *ideas* are affecting the scientific mind, unconsciously to itself as yet, but not less surely bringing every day nearer the fulfilment of her prophecy that "in century the twentieth, the *Secret Doctrine* will become the text-book of science." The old idea of rigid mechanism and universal determination is at an end, but the exact significance of the new outlook, he says, must be approached with great caution. Truly it is to be hoped that the caution will be greater than that betrayed by the science of last century, which rushed headlong, like the Gaderene swine, into the abyss of a fanatical, and in fact, insane materialism; a materialism which unfortunately still dominates many second-class minds.

A Curious Inversion

Prof. J. Arthus Thompson, of the University of Aberdeen (*The Week's Science,* Dec. 17, 1928), holds that moral qualities, such as sympathy, are not only products of the same processes of evolution that created man's body, but are "possessed in some degree by many lower animals." Now this is a brief but striking example of the mental confusion which rules otherwise logical minds where dominated by *a priori* scientific traditions. In the first place, a "process" cannot create anything. A process is merely a form of action taken by some power or powers. In the second place, to say that any physical process can produce a *moral* quality is to say that wine can be distilled from water, or something come from nothing, a view truly un-scientific in the last degree. Of course all qualities, moral, unmoral, and immoral, are present everywhere and all the time. The fact that they appear in a particularly striking manner in certain beings is only due to those beings having evolved mental and physiological organisms more capable of manifesting those qualities than possessed by other beings. In point of fact, there would be no evolution, no creation, were not the instinct of *sacrifice* one of the most powerful in Universal Life. There would be no creation or evolution on orderly lines, were not harmony and unity the key-note of the material side of nature, a harmony and unity concentrated in the present individualities of man in what we know as "altruistic love." Wherever conflict exists in nature, it is caused by human beings who possess self-will, and are able to act either for or against the moving spirit of the universe.

"Why We Have Emotions"

Prof. Christian A. Ruckmick, University of Iowa, writing in the *Scientific Monthly* for March, 1929, has much to say which should be carefully considered by all psychologists, and especially by that pseudo-scientific cult which would have all human feelings reduced to by-products of inert matter. Prof. Ruckmick shows considerable acquaintance with the various religions and their dealings with the emotions, as well as with the surface aspects of Greek philosophy. Curiously enough, we find him actually accusing certain of the Greeks of materialism, where it is more the fashion to accuse them of a superstitious idealism.

> Even the Greeks, as we noted above, were prone to locate the emotional life, if not indeed the whole mental life, in some physiological organ of the body.

> Aside from the gross psychophysical error which still persists when uninformed individuals place the non-physical mind into a physical brain, it is to our point here to notice that a reference to the body existed among the early thinkers.

Here we have a recognition of the non-physical character of mind. The problem of the relation between mind and body, says he, is probably more perplexing than any other unless it be the more fundamental metaphysical issue of the ultimate reality of the Universe itself.

A Professor Speaks Out

He pays his attention to modern so-called psychology of the popular type in a passage which is worth while quoting at length:

> Many attempts have been made to answer our main question in terms of bodily processes of almost innumerable sorts. We have already indicated some of their references in our historical survey. But it seems that no sooner is a physiological process scientifically investigated than it is seized upon by avid psychologists in explaining the emotions. Here is the inventory: expansion and contraction of protoplasmic tissues; involuntary movement of pursuit and avoidance; extension and retraction of voluntary muscles; changes in respiration, in circulation, in blood pressure; reverberations in the visceral region; volumetric changes in various parts of the body through extension of the capillaries with blood; tumescence and detumescence of the sex organs; secretions of the endocrine organs and presence of their products and of hormones in the blood; changes in electrical resistance and in the output of electrical energy; appearance and disappearance of Nissl substance in the brain cells; alterations in the rate of metabolism. To try to account for the mental life or any phase of it solely and primarily in terms of bodily changes is ridiculous in the face of the history of thought. The extreme position in this regard is well illustrated by Berman's widely circulated book called "Glands Regulating Personality," and Clarence Darrow's doctrine that criminals have only their glands to thank for their misdeeds is an offshoot of this philosophy. But it all reminds one of Mercier's statement that this is like "putting beefsteak into a sausage machine and pulling out a sonata" and James's remark that we might as well look somewhere in the train of cars for the friendship that exists between the brakeman and the engineer.
>
> Luckily, however, this extreme position has not been held by most experimental psychologists. It is a restricted group of behaviorists, modified or pure, that have made the emotions equivalent to organic response. This group, however, leaves all consciousness as direct human or lower animal experience also out of account, so we have nothing else to expect from them if they are at all consistent.

A True Scientist's Protest

> The writer's protest is rather against making the mental fact of emotion as a livable experience equal to, or the same as, some chemical or mechanical change in the body. Since Driesch's excellent work on the relation between mind and body, now in its third edition, one can no longer maintain even a parallel relationship between mind and body. Mental processes like emotion, perception, imagination, ideation and thought do not run parallel to corresponding neurological, muscular and glandular secretions, if by such parallelism an efficient causal connection is implied: mind working on the body or the body working on the mind. The relationship between the two is more satisfactorily likened to two sides of the coin. Ordinarily the two sides cannot be seen at one time. You look at one side and you comprehend only the mind and then you look at the other side from another point of view and you can understand only the body. Both can not be discussed or described in the same terms or from the same line of regard. This is known as the "aspect" theory and dates back 250 years to Spinoza.

The Subjective Nature

This is just about what was said by Madame Blavatsky in the *Secret Doctrine*; she called attention to the fact that even though every electric discharge of the brain, every alteration of atomic or molecular structure could be exactly correlated with feelings, no light whatever would be thrown upon the *subjective* nature of the experience.

Physics and astronomy have been to all intents and purposes, drifting from the physical to the meta-physical realms, forced by their own discoveries; and as real scientific psychology develops, which may happen one of these days, a parallel experience may be had in that line.

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